

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 71

The Principles of Nature.

KIANTONE SPIRITUALIZED MAGNETIC WATERS,

CARROLL, CHAUTAUQUE CO., N. Y.

FRIENDS PARTRIDGE & BRITTAN:

Your numerous readers have been apprised of the discovery of certain mineral waters (by direction of Spirits) in this vicinity. These springs are situated in the valley of the Kiantone, a stream of considerable size—sufficient to create saw-mill power near one half of the year. Carroll is in the extreme south of Chautauque Co., about thirty-five miles by plank-road from Dunkirk, and five to six south of the flourishing town of Jamestown, situated at the outlet of Chautauque Lake.

The Kiantone Spiritualized Magnetic Spring is about one and a half miles south of the village, and within twenty-five feet of the Pennsylvania line, and fifty of the Kiantone creek. The water rises to the surface, pure and clear, and runs off in a constant stream. This spring, from the earliest history of the country, has been known as the Great Deer Lick.

About sixty rods up the Kiantone, and on the opposite side of the stream, is the spring of the Chases and Brittingham, the same water, only obtained by digging under Spirit direction. These waters have been carefully analyzed by Dr. Chilton, of New York, for Dr. John F. Gray, and reported to contain the following elements: free sulphuric acid, sal soda, sal magnesia, sal iron, sal zinc, chloride of sodium, chloride of magnesia, and silica.

In the quart of water sent to him he found, with a little organic matter, 14 and 49.100 grains of these elements. This quantity may be varied, according to the clearness or turbidness of the water used. The analysis reveals a singular and important fact, viz., that almost every element found in other medicinal waters is found in these. Here is the sulphur of the sulphur springs, the soda of the soda waters, the magnesia of the epsom springs, the iron of the chalybeate springs, the salt of the salt springs. Here is iron for the blood, lime for bones, and silica for strength. Here are the chlorine (or muriatic) and sulphuric acids, and here are the alkalis, all homoeopathically and elementally distributed in a menstruum (water) of which nine tenths of the human form is composed.

With these facts before the mind, does any one wonder that enlightened Spirit-wisdom and philanthropy should point to these waters as a means of restoring health to the afflicted. But the analysis does not detect any carbonic acid gas, deemed so refreshing in many mineral waters—is it necessary? Inhaled, it is deleterious, and a little reflection upon the chemical process going on in the lungs will show that carbonic acid gas is not only constantly forming in them, but that they are throwing off an excess which, if in a close room, and reinhaled a number of times, causes suffocation and death. Again I ask, is it a necessary element? I think not.

But these are not all the properties of these waters—properties which no chemical tests can detect or reveal. I refer to their electric or magnetic properties. There are numerous (impressive) persons who are thrown into the magnetic state by holding a vial of the water in each hand, or by wetting the hands and forehead with it, as in the case of Mrs. Mettler, of Hartford, as will be seen from the following extracts of a letter from Dr. Mettler to the undersigned, dated Hartford, May 12th, 1853. He says:

"On the first day of April, Mrs. Mettler psychometrized the powder (sediment of the water), by mixing it according to your directions (one grain of the powder to one of pure, soft water). After rubbing a little on her hands and forehead, she sat a moment. I asked her if she received any impressions. She immediately spoke, saying, 'It is a most powerful anodyne; which immediately threw her into the superior condition, after which she gave the following:

"First, she says: 'It restores an equilibrium; acts upon the circulation; is sudorific; good for inflammatory diseases, or a positive state of the system; for kidney and liver affections; would be very excellent in cases of exhaustion and debility; would act as a tonic; is good in pulmonary difficulties; in many instances would have a quieting and soothing influence; would be good for irritation of the mucous membrane and throat; for spinal affections; for scrofula; impure state of the blood; and for sores; its action, internal and external, would be quite magnetic and electric; for palsies, applied externally, with manipulations. Its application to the different forms of disease would be varied according to the situation and location of the difficulties. Its efficiency would be more fully known and developed by a constant use of it.'

Is there any thing extravagant in the foregoing, when we look at the properties revealed by Dr. Chilton's analysis.

Again Dr. Mettler says:

"We have ascertained one effect the powder has, and that is its magnetic action. How far it would succeed in affecting those who are not naturally susceptible, I can not say. I have tried it upon a number who are susceptible, and in every case the result was magnetic. And the strongest proof to me was, that those persons who were affected had not the slightest idea or knowledge of what it was, nor the effect it was to produce.

"Yesterday there came a lady to be examined—a perfect stranger. I tried it on her. The result was that it magnetized her to quite a degree, and perfectly closed her eyes. I asked her how she felt. She said, 'I never felt such a pleasant, agreeable, and harmonizing influence in all my

life,' and felt the same happy influence after the magnetic influence had passed off, and continued so when she left.

"The 17th of April, while on a visit to New York city, I produced the following result on a lady. After bathing her hands and forehead, she seemed to pass away, as under the influence of magnetism. The impressions she received were: 'First,' she said, 'I feel a great weight, then a cooling sensation passed over my whole system, then *flash after flash* of the most beautiful lights passed before me.' She said she felt most *delightful and happy*. Other cases I could mention, but have not time. Some would have their hands cramped by holding the powder in them."

The foregoing might be deemed sufficient to establish its electric or magnetic properties; but the same effects were manifested in Boston from the powder sent by letter to John M. Spear (as he informs me), both upon himself and others. I also forwarded some of the water to a friend in Cincinnati, with the request to place it carefully in the hands of impressionable persons, and note the effect. His first trial was with Mrs. Fuller, the highly-developed medium and clairvoyant physician of that city. After taking the water in her hand, she passed into the superior state, and, as he writes me, "pronounced a high eulogy upon its medical properties," naming a number of diseases in which its use would be highly beneficial. She said, "In all diseases dependent upon nervous derangement, it would be particularly useful." The effect on several others in that city was similar, though the greatest caution and secrecy were observed as to what it was, or the effect anticipated.

When first placed in the hand of Mrs. Williamson, a highly developed medium and clairvoyant physician, of Cleveland, Ohio, it produced violent vibrations, which seemed to be transmitted to all the mediums in the room. (It was at our Sunday-afternoon meeting, when not less than 200 persons were present.) She then passed into the interior state, and rising up, declared, "While the bottle containing the water was held above head, 'This is truly for the healing of the nations.'" The bottle was then passed from one to another, producing the same magnetic manifestation upon the mediums.

I might name many other places where the powder or the water has been tried and experiments made most carefully (without any knowledge on the part of the medium that such waters had been discovered or their effects known), with similar results.

I have been thus particular, in order to establish the electric or magnetic properties of these waters for the following reasons:

1. The functions of life are carried on by forces.

2. These forces are magnetic in their character.

3. Disease is an inharmony, deranging the normal action of these forces, sometimes greatly accelerating them, at other times greatly diminishing them. This may be true of the whole system, as in fever, or a part, as in local inflammation.

4. Unlike drugs (whose effects are generally highly stimulant to the parts they come in contact with, or depressingly sedative), these develop forces—magnetic forces—so harmonious with the forces of the living system as to aid them in the labor of carrying power and its normal functions.

5. Many years ago, Dr. Gregory, of Edinburgh, declared, "That all disease must be cured by the powers" (forces) "of the living system." Hence, where disease exists there must be a lack of power (force) to protect the system against it, or to throw it off where it exists. Have we any evidence that drugs taken into the stomach of themselves contain or develop these harmonious magnetic forces, strengthening the powers or forces of the living system, and thus enabling it to overcome disease or morbid actions? I think not.

6. In these waters we have the evidence of the existence and development of these magnetic powers or forces in an eminent degree, whether taken internally or applied externally, and the result from their judicious administration must be apparent to every candid and unprejudiced mind.

That other agencies (such as the system of hydrotherapy presents in all its varied forms of application) may be used with benefit, I most sincerely believe. Also magnetism, particularly when through mediums Spirits direct and impart it, as neutralizers of infinitesimal morbid elements, infinitesimal homeopathic anti's, or neutralizers, may be usefully and properly prescribed and administered. But with the neutralization their administration should cease, and the restoration to the powers and forces of the living system.

Circumstances may arise when (as in the case of swallowing poisons) a choice of evils may justify the administering of drugs for other than neutralizing purposes; but such cases are only the exceptions to the general law of administration, and do not invalidate it.

These waters, and the preparations of ointment, plaster, etc., prepared from the sediment, have been in use for several months, and the effects have sustained the claims here set up for them.

These springs are in an elevated region, though not mountainous. I have ascertained from the altitude of the Chautauque Lake, and the fall in its outlet to the Connewango River, that these springs are about one thousand three hundred feet above tide waters. The surface of the country is made up of hills

and valleys, some of the hills rising from three to six hundred feet. The air is salubrious and the inhabitants proverbially healthy. This region is south of the dividing ridge and away from the like winds of spring and fall, so trying to many constitutions. It is too elevated for miasma and bilious diseases arising from them. The waters of the Kiantone fall into the Connewango, and thence to the Alleghany. In the immediate vicinity of the Kiantone Spring are numerous springs of soft water; but none for external use can surpass the waters of the Kiantone itself.

After having tested these waters and the different preparations, and after examining the other waters in the vicinity of this spring, in company with several Spiritual friends of Cleveland, by and with the advice of Spirits, we purchased the Kiantone Spiritualized Spring with a tract of one hundred and seventy acres of beautiful land lying on each side of the Kiantone. The flat or bottom lands of the Kiantone, opposite the spring, are some fifty rods in width, then rising quite abruptly thirty to fifty feet the lands become sufficiently level for beauty or tillage. Below the spring and on the east side of the creek is a beautiful grove of beech, maple, sycamore, elm, and other forest trees. Upon these lands, and in the vicinity of the Kiantone Spring, the company design to erect suitable buildings for the accommodation of those who desire health or pleasure. Their aim is not the accumulation of wealth, but the relief of suffering humanity. The Spirits have boldly declared "That the Kiantone Spiritualized Magnetic Waters *must be free to all* who visit them or take them away for their own use. That no charge is to be made for them when bottled and sent away, except the necessary expenses." To this declaration the company say amen, and in return proclaim, "Ho! every one that thirsteth, and every one that is afflicted by disease, come ye to these waters and partake freely, without money and without price, and be healed." We purchased them by their (the Spirits) direction, and by their direction they are *made free to all* for their own use.

The village of Carroll is one and a half miles from the Kiantone Spring on the road leading from Jamestown to Warren, Pennsylvania. A daily stage from Dunkirk (over a plank-road) passes through Carroll. In this village there is one public-house where visitors can be accommodated. The company have also rented a large hotel building, where visitors and the afflicted will find accommodations. They will be taken to and from the spring daily, where a temporary building, as well as bath-house, have been erected. Here, beneath the shade of the wild native forest trees on the banks of the Kiantone (the venerated home of the native tribes of America for many ages), a few hours may be passed daily, with an occasional draught from the cool magnetic living fountain, or a refreshing and purifying bath of the same or of the Kiantone, with pleasure and benefit.

By the use of these waters the dyspeptic and enervated stomach and appetite is aroused to action and restored to health.

By directions of Spirits many of our most distinguished Spiritualists and mediums have made pilgrimages to these springs. Among them I will name Dr. J. F. Gray, of New York; Drs. J. P. Greves and Platt, of Milwaukee; Dr. Brooke, of St. Louis; Drs. Gardiner and Barron, of Massachusetts; Dr. A. H. Burritt, of Cleveland, Ohio, and others. Of mediums, I may mention John M. Spear, of Boston, who has made already two visits by Spirit direction—the last time accompanied by his daughter, Mrs. Butler; E. P. Fowler, of New York; Mrs. Fuller, of Cincinnati; Mrs. Ryder, of Norwich, New York; Messrs. Fenton, Dunn, Treat, Drs. Beaumont, Mayhew, with several female mediums from Cleveland, Ohio. Many others might be named, but time and space forbids.

Again he says: "The vegetable feeds itself by intuitional intelligence, while man and all animals have a well-governed connection with the food they consume." We will leave this as being too transcendental for us.

From what follows, it will be seen that the poor Doctor can

have no hopes of immortality nor life beyond the mush pot.

"The food, acting through the medium of the nerves, blood,

etc., develops the phenomena of life; for life is manifested by

chemical action, and when the requisite supply of food is

withdrawn, that action ceases, and with it life goes out."

DR. RICHMOND AND MEDICAL SCIENCE.

S. B. BRITTAN:

Dear Sir—Ever since the discussion between you and Dr. Richmond, I have been prepared to hear strange and utopian ideas from him; but I was not prepared to see him turn round and show such uncompromising hostility to the whole healing art. He commences by saying that he "is an extreme skeptic in medicine, and regards it as a curse to the race as now used."

If he has been so unfortunate as to see such accursed effects of medicine in his own experience, that is no good reason why he should make such sweeping denunciations, as there are multitudes of the faculty who can bear very different testimony on the subject. And, for one, I can say most emphatically, that I almost daily witness the unmistakably good effects of medicine. Had I time, and it would not draw too much upon your columns, I should like to review his whole article; but, for the present, I shall only notice his remarks upon calomel.

He says: "Calomel salivates and acts as a cathartic, but in doing so it sets up an action in the system which elaborates a large mass of bilious matter."

Well, we admit "calomel salivates," when carelessly used, and so does fire burn houses when carelessly used. Hence, agreeably to his logic, we should discard fire. And we will also admit that it elaborates and carries off a "large mass of bilious matter."

Very well; and where were the elements of this "large mass of bilious matter" before the calomel was given?

Surely they were in the blood, *chiefly* in the form of carbon. And now, will Dr. Richmond say that it is not better to physic it out, even with calomel, than to have it remain and set up a real combustion, attended with all the phenomena of fever, which will most probably induce local inflammation, and, as a common consequence, the destruction of some vital organ, and ultimately death?

There are many of the Doctor's pathological and physiological ideas almost as crude as some of his anti-Spiritual ideas, as advanced in some of his former articles.

Hear the Doctor again: "Fever, and, in fact, all disease, is a combustion of the blood first, and then the solids." Well, indeed; how dangerous it is to be made up of flesh and blood!

Surely the Doctor unwittingly proves *one* thing, viz., that nothing but a Spirit can be exempt from disease.

Again he says: "The vegetable feeds itself by intuitional intelligence, while man and all animals have a well-governed connection with the food they consume." We will leave this as being too transcendental for us.

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Yours, very respectfully, O. J. PHILIPS.

PITKETON, Ohio.

WHAT ARE IDEAS?

Ideas are the piecemeal revelations of the one, great, universal truth, and are to the *mind* what food is to the *body*. They are not constituent parts of the mind, but mere aliment upon which the mind lives and grows. Ideas, like food, must undergo chemical analysis (digestion) before they can be taken up and appropriated. What if the *ideas*, like the nutritive properties in food, are compounded with more or less crude matter? It is the business of the digestive organs of mind, as well as of body, to select the nutrient, rejecting or ejecting the drossy matter as surplusage, as the lawyers would call it.

The mind can no more drink in the whole truth at one draught, than the body can swallow a whole cart-load of potatoes at a mouthful; and yet it requires more than a cart-load of potatoes to fully sustain and mature one human mortal body. How preposterous, then, to think of grasping the *whole* truth at one mouthful!

If human *mind*, like the Eternal Mind, is ever expanding, and never coming to a stopping-place, must it not always have *ideas* wherewith to be fed? And must they not be *new* *ideas*? The mind can no more feed to-day on the *ideas* of yesterday, than the body can re-eat to-day the food it devoured yesterday. And although the mortal body may be re-fed with the same kind of food, the mind—being *immortal*, built upon the principle of eternal progress—cannot be so. Its structure or capacity is ever expanding with every mouthful of *truth* (*idea*). Mind in its infancy may require food considerably diluted; but when it is more matured it may swallow truth in more concentrated forms, and digest it. It must be digested, however concentrated.

But what is the object of this homespun logic, if logic you please to call it? Simply this. To prove what is already self-evident—what every thinking mind knew some time ago—to wit: the utter fallacy of driving down sectarian stakes; that is, when the mind has grasped one or two *ideas*, to set mental snubbing-posts, saying, "Thus far will I go and no farther; all *ideas* beyond this are wrong."

LET YOUR LIGHT SHINE.—The expounders and promulgators of theological, medical, and legal knowledge are too much inclined to withhold from the world the result of their deliberations and experience. The schools have ever held an omnipotent sway, and emitted merely a sufficiency of light to make their own darkness visible. Error has been nursed as a fond infant; it has changed places with truth; it has been an altar, receiving the incense of man's deepest affections—a most deplorable reflection. Can it be that the cherished systems are so weak and inefficient as to require defenses, and a compromise of man's very nature, to obtain for them the respect and confidence of society?

ON COMETS.

The general materialistic views of our astronomers, considering the comets to be globes yet in their igneo-plastic state, are well known. As a lonely star, ignored or ridiculed by the rest of natural philosophers, the great *Oken* shed his original light on this subject, in his peculiar way. He defined the comets to be condensed ether, the condensation of which was caused by some radiating and centering force. Should, therefore, this force cease to act, they would disappear by being resolved into the all-pervading fluid from which all matter came, i.e., into ether.

This latter hypothesis, with all its consequences, I had adopted and adhered to until lately, when the paragraph on the predicted comet of 1856, published in the *SPIRITUAL TELEGRAPH* of July 23, came under my observation.

What is a Comet?—I am impressed to say that it is a celestial globe composed of superior spiritual essences resulting from the combined eff

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPTEMBER 10, 1853.

Persons who send communications intended for the press should, if they do not receive them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

THE MAINE LAW.

We have hitherto expressed no decisive opinion respecting the justice or propriety of this law, though we have by no means been indifferent to the discussion which of late has occupied so much space in the secular journals. It is not denied by those who oppose such legal restraints that the law, if strictly administered, would conserve the morals of society, and afford a vast protection to property and life. This can not be disputed by any man who has witnessed the maddening effects of alcohol, and its power to excite and stimulate the latent passions to ungovernable fury. These effects are quite too obvious to be denied, and hence the unwillingness of the opposition to meet the question here. It is indeed tacitly admitted that the law, if rendered operative by the force of public sentiment, would inevitably diminish crime and exert a highly moralizing influence. Of this there can be no rational doubt in the mind of any intelligent citizen.

But those who oppose the law object that it is arbitrary and unconstitutional, and that for these reasons alone it should not pass. They appeal to the popular hatred of oppression and the love of liberty, which are inborn in the American heart, to resist the administration of this law, where it already exists, and to prevent its adoption by other States. While many are prompted by sordid avarice or a perverted appetite to urge these objections, there are doubtless many others who oppose the law on similar grounds, from a sincere conviction and an honest purpose. If they err—and we honestly think they do—their error is one of the judgment, which time and reflection will be likely to correct. Not a few of this class are deservedly numbered among our most humane and temperate citizens. On numerous occasions, we have found them to be generous and self-sacrificing men. They only need to be convinced of an error to abandon it, and in what we have to say on this question we shall bear in mind that it is not our province to censure, but to reason.

The objection that the Maine Law is opposed, in its letter and spirit, to the genius of our republican institutions, should be fairly met and thoroughly removed; for it is now the chief stumbling-block in the way of many. We think that those who urge this objection have not comprehended the whole ground of the controversy. A genuine democracy as much requires that all shall obey as that all shall govern, and it is the furthest possible remove from that unbridled license which knows no law, and will submit to no restraint. A morbid propensity to do as one has a mind to, regardless of the common interests of humanity, and at the expense of public tranquillity or private virtue, is altogether foreign and adverse to true republican principles. That freedom which alone is worth possessing, is strictly compatible with every wholesome prohibition, and the government which should neglect to recognize and enforce such legal restraints would, in the present state of society, speedily degenerate into that most terrible of all the forms of despotic power—the despotism of unrestrained lust and passion.

Any idea of individual sovereignty which disputes the right of the State to enact such laws as the public safety may really require, is, in our judgment, as false in theory as it would be pernicious in its practical effects. If those who contend for the sovereignty of the individual mean to imply that every man may do precisely as he pleases, the idea is utterly preposterous and totally impracticable. Only the strongest man could fully act on this principle; since in doing his pleasure he would be liable to violate the individual sovereignty of others, by subjecting them to the dominion of his will. The assumption that a man has a natural right to do as he chooses in all cases—at his own expense—is a fallacy, for the reason that no man can do wrong at his own cost. Others must inevitably participate in the sacrifices which such actions necessarily involve, and this admonishes us that the law of individual sovereignty coexists with, and is limited by, another law which grows out of the social nature and relations of man. Any pretended respect to one of these laws which results in the utter subversion of the other is not, in any true sense, an observance of either. Both must be duly observed, that one may not restrain the legitimate operation of the other. If it be true that every man has a distinct individuality, it is no less true that every one is related to every other member of the common humanity. Hence it follows that no man can, even by a possibility, do wrong entirely at his own cost.

Our proposition may be illustrated in a clear and forcible manner. Can a man utter falsehood without injuring some one? We apprehend not. Can he steal at his own expense? No, never. Can he slander his neighbor, and at the same time do him no wrong? Impossible! Can he oppress the poor, and add nothing to the sum of human suffering? This can not be. Can a man blaspheme, give full scope to his baser passions, and perpetually disturb the peace of society, and experience all the consequences in himself? Nay; these are all impossible. The refined sensibilities of the devout nature are shocked at profanity; the truly good man must be sad at heart when he surveys the moral ruins which people the empire of passion; and the lover of peace, forced to dwell amid scenes of perpetual strife, must feel like the Hebrew poet when he said, "O that I had wings like a dove, for then would I fly away, and be at rest."

Nor is this all. Every violation of the individual conscience—however secret and apparently disconnected from his social relations, the act in itself may be—must affect the condition of others. The injury done to his own physical, intellectual, or moral nature, or to all of these, may be inherited by his children after him; and thus generations unborn be involved in the fearful sacrifice. And what if he leaves no offspring to perpetuate his physical weakness, his mental infirmity, or moral deformity—unhappy beings, inoculated with his love of lawless liberty, and the virus of his everlasting shame—he can not deprive a bad example of its corrupting influence; he has no power to save others from the effects of his sensual magnetism; nor can he purify the atmosphere which surrounds a selfish heart and a depraved life. No man, therefore, has, absolutely, any natural or acquired right to do

wrong. To say that he may commit a wrong, if he pleases to do so at his own cost, is a mere solecism, since no man can engage in the business of wrong-doing strictly on his own account. He must at least have several silent partners whose vital interests are affected by his every transaction.

In seeking to develop the individual, we must not attempt to separate him from his social position, or be unmindful of the obligations which are inseparable from his relations to his fellow-men. It is only when the State attempts to impose legal restrictions which are neither demanded by the popular voice nor necessary to protect the lives and possessions of its citizens, that it violates the inalienable rights of man. In such an emergency it is the duty of the individual to resist the arbitrary claims of the government, by all such means as do not involve a still greater evil. If, however, it can be demonstrated that a certain law—for example, the Maine Law—is necessary for the proper protection of property and life, such a law may be enacted without doing violence to our republican institutions, or to any principle of human nature. Indeed, the true principles of democracy are most essentially violated if such necessary restraints be not at once imposed and respected. Thus liberty, as rightly defined and understood, does not consist in an absence of all restraint, but in the legitimate exercise of all our faculties, under the restraining power of salutary laws, and with a wise reference to the best interests of mankind.

This, then, is the question to be decided: Is the passage of the Maine Law, or some similar legislative enactment, necessary to secure the property and lives of our citizens? After mature deliberation we are constrained to say, Yes! But a more impressive answer arrests the startled senses and awakens the conscious soul. From almost every scene of violence it is emphatically spoken. Look at the thousands of paupers that fill the almshouses of city and country. Do they not offer a significant plea for that law? Ten thousand poverty-stricken wretches, from the helpless infant to the gray-headed sire, crawl out from the filthy lanes of this great city, to repeat the answer. It echoes along the path of the incendiary, and the ghastly remains of murdered victims, sacrificed to the unquenchable fires of this horrid Moloch, speak from their gaping wounds to silence our doubts, and to rebuke the heartless avarice which values the privilege of doing wrong more than it pities the woes of humanity. It is clearly enough proved, that more than four fifths of all the murders are perpetrated at the instigation of those evil spirits which men put to their lips

"To steal their brains away."

And shall we longer object that the power is arbitrary which proposes to restore to man the possession of his intellect and the dignity of his manhood. Can we question whether it be proper to fill the empty stomachs of the hungry, to clothe the naked forms of little children, and to wipe the scalding tears from the pale cheek of the neglected wife? Shall we say it is "unconstitutional" to wrest the burning brand from the hand of the incendiary? or, that it is "arbitrary" to seize the assassin's arm? No; forever no! The objection is equally valid against all laws designed to restrain the inordinate indulgence of the grosser appetites, and to temper the action of the individual will. It should be remembered, that it is not the proper object of law to limit the freedom of the virtuous citizen, who is qualified to be "a law unto himself," and whose life is ordered in righteousness, but it is designed to restrain the disordered passions and ungovernable appetites of the vicious. And such men appear to us to require such restraints, as truly as a fractured bone requires to be kept in place by suitable instruments. But those who become strong in their integrity and firm in the resolution to do right, need the restraints of the law no more than the man who is sound in every limb requires the surgeon's splints and bandages. To us it is manifest that broken limbs and broken morals should be treated in a similar manner. Those, therefore, who have not the strength to stand alone, but are liable to lose their moral equilibrium, must be upheld, and restrained if need be, by the strong arm of the law.

In advocating the necessity for legislative interference, to stay the tide of intemperance, we are not unmindful of the fact, that all such restraints are at best outward and superficial as means of reform. To fully redeem the erring man from the evils of his present state we must move the powers within, and call into active and vigorous exercise the latent attributes of his Spiritual being, so that he may be able to stand erect and firm in the wilderness of his temptation. External restraints serve to check the more outward displays of lust and passion, but man is only truly reformed when the inward nature is developed into grand, harmonious, and Godlike proportions. The great work will approximate its completion when flesh and sense are subdued and refined, and the spirit is permitted to assert its peaceful dominion over the whole realm of outward life.

TESTIMONY—MORE LIGHT WANTED.

The particularly bigoted opponents of Spiritualism continue their "ground and lofty tumbling" in sometimes laughable, sometimes pitiable, and often despicable attempts to combat the "delusion," as they please to call it. Both clergy and laity have a hand in the up-hill work. The editor of the Hingham (Massachusetts) *Journal*, alluding to this subject, says:

"Two sermons have been delivered in this town against Spiritualism, at two different places of public worship, but the people were not enlightened thereby; the speakers heaped upon it their contempt, but not one word of explanation. Several mediums were present upon both occasions, of high respectability and private worth, but it did them no good, as the speakers seemed unacquainted with the subject. Enlighten them and us, and you will surely be rewarded."

The editor of the Piedmont *Whig*, published at Warrenton, Virginia, who, like the Hingham editor, is not a convert to Spiritualism, says, in answer to the cry that the manifestations are all a juggle and humbug:

"Here are many thousands of 'mediums,' many of them children four or five years old, exhibiting these things daily and nightly in the presence of hundreds of spectators, many of whom were shrewd, intelligent skeptics. Supposing the thing to be a trick, all these mediums, men, women, and children, must be respectively provided with a set of juggling apparatus of the most delicate and complicated character, sufficient to produce results which have all the outward appearance of miracles, which must nevertheless be so easily managed and understood that a child can operate with it, and yet be so carefully and artfully concealed that all these thousands of eager, praying eyes can not find it out. All those thousands of juggling machines in operation, and controlled often by young children, for four or five years, in the presence of hundreds of thousands of spectators, and not one solitary case of detection occurring in all that time! We can not believe it. It seems to us as great an absurdity as the wildest theories of those who believe in the Spirits. And if the thing is not a contrivance—a trick of the mediums—what is it? That's just what we want to know."

The Rochester *Daily American*, by no means a disciple of the Spiritual faith, says, regarding Faraday's absurd theory of table moving:

"It is no new thing to us, that human hands can move a table, and it does not require 'ingenious' inventions to satisfy us on that point. But the question is, Who moves tables when no visible being is within ten or fifteen feet of them? Professor Faraday says, that there is no power in electricity or magnetism to do such things, under such circumstances as have been witnessed by thousands. If, then, his 'ingenious apparatus' answered the purpose of showing the power exerted upon the table when hands were in direct contact with it, it does not solve movements of tables at such distances as to preclude the possibility of their being moved by human or mechanical effort. Scores of such movements have occurred in this city, in the presence of believers and unbelievers."

In this way the sober portion of the press and of thinkers are speaking out. They see that Spiritualism will not be scoffed or laughed down, and with decent moral courage they cry for more light. Doubtless they begin to feel that there may be something in it after all.

THE NEW WORK ON SPIRITUALISM,
BY JUDGE EDMONDS AND DR. DEXTER.

While this work is going through the press we will make some few extracts from it, showing some of its beauties.

The first volume will contain about three hundred pages of revelations from the Spirit-world, and about two hundred pages of matter from these gentlemen, and others. The extracts, which will be found in this connection, are from the Introduction by the Judge.

It will be recollect that Governor Everett, at a late celebration at Plymouth, took occasion to step out of his way to assail Spiritualism—to speak of "wretched inarticulate rappings and clatterings, which pot-house clowns would be ashamed to use in their intercourse with each other," and to add:

"It believes—yes, in the middle of the nineteenth century—it believes that you can have the attraction of gravitation, which holds the universe together, suspended by a showman for a dollar, who will make a table round the room by an act of volition (Applause), forgetful of the fact that if the law of gravitation were suspended for the twinkling of an eye, by any other power than that which ordained its every planet that walks the firmament, yes all the starry suns, centers of the countless systems, unseen of mortal eye, which fill the unfathomed depths of the heavens, would crumble back to chaos. (Applause.)"

In a note to a part where the Judge is defending the right of Spiritualists to believe the evidences of their senses, he speaks as follows:

"I can not persuade myself to resist the temptation of inserting here, for the benefit of those who insist upon it, that we ought not to believe the evidence of our own senses, a few extracts from a writer who is considered as standing at the head of those metaphysical philosophers who adorned the last century."

"By the laws of all nations, in the most solemn judicial trials wherein men's fortunes and lives are at stake, the sentence passes according to the testimony of eye or witness of good credit. An upright judge will give a fair hearing to every objection that can be made to the integrity of a witness, and allow it to be possible that it can be corrupted; but no judge will ever suppose that witnesses may be imposed upon by trusting to their eyes and ears. And if skeptical counsel should plead against the testimony of witnesses, that they had no other evidence for what they declared but the testimony of their eyes and ears, and that we ought not to put so much faith in our own senses as to deprive men of life or fortune upon their testimony, surely no upright judge would admit a plea of this kind.

"I believe no counsel, however skeptical, ever dared to offer such an argument; and if it was offered it would be rejected with disdain. Can any stronger proof be given that it is the universal judgment of mankind, that the evidence of sense is the kind of evidence we may securely rest upon in the most momentous concerns of mankind; that it is a kind of evidence against which we ought not to admit any reasoning; and, therefore, that to reason either for or against it is an insult to common sense! The whole conduct of mankind in the daily occurrences of life, as well as the solemn procedure of judicaries in the trial of causes, civil and criminal, demonstrates this. I know only of two exceptions that may be offered against this being the universal belief of mankind.

"The first exception is that of some lunatics, who have been persuaded of things that seem to contradict the clear testimony of their senses. *

* * * The other exception that may be made to the principle we have laid down is that of some philosophers who have maintained that the testimony of sense is fallacious, and, therefore, ought never to be trusted. Perhaps it might be a sufficient answer to this to say, that there is nothing so absurd which some philosophers have not maintained. It is one thing to profess a doctrine of this kind, another seriously to believe it and to be governed by it in the conduct of life. It is evident that a man who did not believe his senses, could not keep out of harm's way an hour of his life; yet in all the history of philosophy we never read of any skeptic that ever stepped into fire or water because he did not believe his own senses, or that showed, in the conduct of life, less trust in his senses than other men have. This gives us just ground to apprehend that philosophy was never able to conquer that natural belief which men have in their senses, and that all their subtle reasonings against this belief were never able to persuade themselves. It appears, therefore, that the clear and distinct testimony of our senses carries irresistible conviction along with it, to every man in his right judgment.—*Reid on the Mind*, Vol. i., Essay 2—Perception."

Such are the opinions of a learned philosopher who has long been regarded as standard authority, and who has, in this instance at least, good old-fashioned common-sense to support him. He is rather too material and Aristotelian for my notions in some respects, but he will be none the less acceptable for that to those who yield to authority the credit they deny to their own senses, and who, in their blind adherence to pre-conceived opinions, reject that which every sane mind admits. I know nothing more or less important to set off against it than the recent act of a learned Theban at the "Blarney Rock of New England," who denounced at least half a million of his fellow-citizens for being rash enough to believe the evidence of their own senses. And this amid "applause," as he was careful to have it reported, as if this was the first time that the groundlings were made to laugh while the judicious grieved.

Professing to be a gentleman, he implies against those whose purposes are, to say the least, as upright as his own—an intention to deceive. Claiming, as his flatters do for him, a high order of intellect, he charges against great numbers that they have not intelligence enough to know when they see and hear, and the willing vassalage of a delusion of which a child would be ashamed. The ignorance of the subject which prompted this wholesale denunciation is the legitimate offspring of the wisdom which would have us deny the evidence of our own senses. And the argument used is kindred to that of the boor who, in the vehemence of his denial that the earth rolled round, exclaimed, "Why, we should all fall off!" It is melancholy to see intellect that might be made to conduct to the advancement of the race, thus pandering to the prejudices of the populace, and equally so to mark the contrast with the use of intellect in Galileo in discovering, at the hazard of his life, the true laws of the universe, and thus opening to the human mind juster conceptions of the Creator, and the display of wisdom in Franklin in disarming, in defiance of the clamor of the ignorant, the lightning of its power. It was Tom Moore, I believe, who sang of those

"Who will live but in history's curse,
Be forgotten as fools or remembered as worse."

When speaking of the idea of some, that this whole thing is evil, after giving copious extracts showing as pure and elevated a morality as ever was disclosed to man, the Judge says:

"And is it indeed evil? Let the glad shouts which ascend from unbaptized Atheists, converted by its instrumentality into a belief in God, answer. Let the many minds, floating widely on the troubled sea of contradiction and inconsistency, caused by the conflicting doctrines of a thousand pulpits, as they enter the haven of certainty and rest on its placid waters, answer. Let the mourner who has been comforted, the sinner who has been redeemed, the doubter who has been convicted, the erring one who has seen and amended the evil of his ways, answer. Let the prayer of thankfulness and joy which ascends from the thousands and tens of thousands who find happiness and virtue in its teachings, and shadow it forth in their daily walks in an increased love for their fellow-man, answer. Let the countless numbers who find in this new dispensation the consolation and repose which their souls have sought for in vain in the prevailing theology of the age, answer. And, answering, let the doubter pause, ere he malign that which is but performing his neglected work, and redeeming a portion at least of his down-trodden fellows."

LETTER FROM OUR COLLEAGUE.

NORTH BRIDGEWATER, MASS., August 20th, 1853.

BROTHER BRITTON:

We arrived here yesterday morning. Our friends are somewhat interested to know whether Spirits do communicate or not; but the former are sufficiently orthodox not to believe much which they see and hear outside of their creed.

One sitting for Spiritual Manifestations has been held in their house. The medium visited them unexpectedly, late one evening, and people in the region through which the medium passed followed, and assembled at the same place. As usual, in such large and promiscuous assemblies, one of those knowing ones, who feel that "the ends of the world" are resting on their shoulders, and who believe that the salvation of all men depends on their faith, also appeared in their very midst. This man commenced interrogating the unseen agency, and finally promised the Spirits that he would believe in them if they would move the table (a large, square table, without castors), which moved accordingly. Of course, he knew that some of the persons present moved it, and asked his friend to get under the table with a lighted candle, and see that no one touched the table. "Now," says he, "if you will move the table, I will believe." It moved. "Did any body touch it?" "No," answered the man under the table. "Now, if you will move it this way, I will believe;" and it moved this way. "Now, if you will move it that way, I will believe;" and it moved that way; and so he continued to falsify, banter, and bicker with the Spirits. Finally they thrust the table forcibly against him several times, until he was driven into a corner of the room—not one touching it during this time but the medium, whose finger-ends only rested on it lightly.

After this farce was over, the Spirit of my sister's daughter announced her presence. She left the form about two years

since, at the age of thirteen years and three months. This child was of a gentle and retiring disposition, and any thing like noise and confusion, or trifling with Spiritual things, shocked her fine sensibilities. She was very intelligent and lady-like. The great desire of this delicate Spirit to improve this first opportunity to speak words of consolation to her

and agonized parents overcame natural diffidence; she announced her presence, and demonstrated her identity in various ways.

All this was as a healing balm to their bleeding hearts. So abundant and conclusive were the evidences furnished, that in despite of sworn allegiance to orthodox creeds, her parents are emboldened to say, "If it was not her Spirit, we don't know what it could have been." This is as much as the keepers of people's religion allow them to say in this region.

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that form of crime was very prevalent in the present day of the world, but was that any reason for having no law against infanticide? Not any; but rather a very good reason why such a law should be enacted. [Hear, hear.] There were about 6,000 licensed grog-shops in this city, and probably from 1,000 to 1,500 unlicensed ones. The police, probably, knew better than he did about the real number. How could he go and have any influence with those miserable, unlicensed places, while there remained so many authorized by laws to sell the liquor! Give them the Maine Law, and they would see that 500 temperance men would be able to do in carrying it out. They would, at least, have all those glaring sign-boards taken down; and they would have the bottles of colored liquors taken from the windows, where they were placed to tempt the poor victims of intemperance. They would at least drive all the drinking to the back cellars, and by doing so, many a subject of temptation would be saved from falling.

The President here read several letters from Neal Dow, Senator Chase, Horace Mann, James R. Lowell, and others, expressing a warm sympathy with the Convention. Mrs. Mary Jackson, from England, and R. D. Glazier, of Michigan, occupied the balance of the morning session.

The Chairman gave the following as the list of persons nominated as the Roll Committee, to register the names of all the delegates and others present at the Convention:

D. S. Whitney, Mass.	Edw. Webb, Del.	J. P. Hutchins, Ct.
C. B. Le Baron, N. Y.	L. N. Fowler, N. Y.	H. M. Rhoads, N. J.
C. M. Burleigh, Ct.	E. W. Capron, Pa.	W. G. Hubbard, Ill.
D. C. Bloomer, N. Y.		Dr. Wellington, N. Y.

After a song by the "Amphions," the Convention adjourned to 7 o'clock.

At the evening session, P. T. Barnum, Lucy Stone, and Horace Greeley made stirring speeches, and the "Amphions" closed the first day of the Convention with their fine "Temperance War Song."

The Convention reassembled at 10 o'clock, a.m., on Friday morning, over 2,000 persons being present, which number was greatly increased during the day. The "Amphions" opened the proceedings with a noble temperance hymn, when the resolutions offered the previous day were called up for discussion. Rev. Wm. H. Channing, J. A. Dugdale, of Pennsylvania, Arnold Buffum, of Rhode Island, and several others, spoke to the resolutions, offering some amendments. Mrs. C. P. Nichols, editor of the *Vermont, Windham Co., Democrat*, also made a general speech, very terse and able, which closed the morning session.

At three o'clock the Convention reassembled to the number of about 2,000. After being called to order by the President, Mr. Victor Hannot, a citizen of Belgium, appeared on the platform, and addressed the Convention. His remarks were based upon the idea of temperance pervading the use of all things required by the human family, whether it be the food and drink consumed, or the means necessary to improve his political and social condition.

Mr. Hannot was followed by Rev. Mr. Ebaugh, of New York, Mr. Sabine, of Pennsylvania, Dr. De Wolfe, of Maine, and C. C. Burleigh, who offered the following resolutions, which were, on motion, to be incorporated with the resolutions previously introduced, and then pending before the Convention:

Resolved, That we urge our fellow-citizens to petition Congress so to modify our Tariff laws as that they shall no longer protect and justify the importation of intoxicating liquors into States which have prohibited, or may hereafter prohibit, the sale and diffusion of such liquors.

Resolved, That a natural, proper, and efficient counteraction to the appetite for debasing indulgence and pernicious excitement is to be found in providing for all legitimate and healthful sources of pure, innocent, elevating pleasures of social and spiritual enjoyment; and, therefore, the library and reading-room—the lyceum and music-hall—galleries of painting and sculpture—social assembly-rooms and pleasure-grounds—should take the place of the bar-room and run-negar.

Resolved, That sound political economy concurs with sound morality in condemning the manufacture, sale, and use of intoxicating drinks, since their cost to the consumer exceeds the actual cost of their production in a proportion five times as great as obtains in the case of useful articles; therefore, if the money spent for alcoholic beverages were devoted to the purchase of articles of utility, the present extravagance of distillers and rum-sellers would be employed in cherishing legitimate branches of productive industry, which give to the labor bestowed upon them five times as great a proportion of their price as now goes to the labor for producing alcohol.

Resolved, That the officers of this meeting, together with its Business Committee, be constituted a Permanent Committee, with power to call future conventions, based on the same principles as this, wherever and whenever they deem it advisable to do so, and to institute any other measures which they may judge best for the advancement of the temperance cause.

Miss Emily Clark, Mr. Garrison, Mrs. Frances D. Gage, and others, closed the afternoon session.

The evening session, which ended the Convention, was crowded, not less than 4,000 persons being present.

The President said that he held in his hand a letter from a zealous and eloquent friend of the temperance cause—Rev. E. H. Chapin—which he would read; it was as follows:

ROCKFORT, Mass., Aug. 30, 1853.

DEAR SIR—Other engagements connected with the cause of temperance will prevent my being present at the "Whole World's Convention" on 1st of September, and I beg leave to send these few lines, that my absence may not be interpreted as indicating a want of sympathy with its great objects; I am sure, with such an opportunity and such men, you will not need me. It would afford me great pleasure could I be present.

Respectfully yours,

E. H. CHAPIN.

Rev. Mr. Pierpont, Lucretia Mott, John P. Hale, Col. E. L. Snow, Oliver Johnson, Lucy Stone, and other speakers, followed the evening with excellent speeches.

"If I were a voice," was sung by the "Amphions."

The whole of the resolutions were then passed unanimously.

A vote of thanks was tendered to the reporters, for the general fidelity of their reports, and the judgment displayed in presenting the prominent features of the proceedings.

DR. PARTRIDGE then offered the following:

I move that the thanks of this Whole World's Temperance Convention, so remarkable for good order, harmony, and earnest enthusiasm, be offered to our President, Thos. W. Higgins, for the able, dignified, and courteous manner in which he has presided over its deliberations, having at every succeeding session highly distinguished himself for clear views, nice discrimination, and a just and impartial regard for the claims and rights of every individual member, as well as to the great and good cause which has thus called us together. Carried unanimously.

A vote of thanks was then tendered to the "Amphions," for their beautiful songs.

The President then announced the Convention adjourned *sine die*.

Thus has closed a very interesting convocation, and we only regret that our otherwise crowded space does not permit us to give the various speeches, of which our reporter has copious notes. Take the speaking altogether, and we doubt if the Senate could pronounce better. We must say, however, that we think the women orators fairly bore off the palm. Rev. Antoinette Brown, Miss Stone, and Lucretia Mott are brilliant, consecutive, and powerful speakers, quite equal to the task they have assumed. The speeches were, mainly, opposite to the resolutions adopted. The sessions of the Convention were pleasantly interluded by the singing of the "Amphions," of whose merits we had occasion to speak in a former number of the *TELEGRAPH*. We had hoped that they might have been induced to give a public concert in our city, but they left on Monday last for the green hills of Vermont.

TEMPERANCE VEGETARIAN BANQUET.

The Whole World's Temperance folk, to the number of about 300, had a vegetable and fruit banquet, at Metropolitan Hall. Covers were laid for 600. There were some 400 spectators in the galleries. Horace Greeley and Frances D. Gage presided at the tables. Among the guests were Lucy Stone, Mrs. Nichols, C. C. Burleigh, C. M. Burleigh, Dr. Harris Hunt, Rev. John Pierpont, Lydia M. Fowler, etc.

The "Amphions" opened the programme with the "Song of Grace," from which we extract:

"Lo! the world is rich in blessings,
Thankful all, His praise repeat,
Every herb and each tree yielding,
Seed and fruit, shall be our meat.
Nature's banquet, pure and peaceful,
Is a feast of reason" too;
Every healthful sense delighting,
Ever changing, ever new."

Rev. P. H. SHAW said grace, after which the company sat down to the feast.

The "Amphions" discoursed the music on the occasion. During and after the dinner, which was rather stale (in the eating line), and indifferently served, owing to lack of waiters, a number of toasts, speeches, and argumentative conversations were in order. The affair passed off pleasantly, but not with the eclat anticipated.

THE WOMEN'S STATE TEMPERANCE SOCIETY held a meeting on Monday evening, in the Tabernacle, at which its President, Mrs. Mary C. Vaughan, presided. Mrs. D. C. Bloomer, Miss Emily P. Clarke, and Mrs. H. A. Albro were among the speakers.

SUNDAY DOINGS OF THE TEMPERANCE FOLK.

On Sunday morning, Rev. Antoinette L. Brown delivered an interesting and eloquent discourse at Metropolitan Hall, from Jeremiah xlii. 4—*O! do not this thing, which I hate.*

Sin was introduced as the abominable thing, and the reverend speaker particularized several kinds, which were specially to be avoided. We lack space for even an epitome of the discourse. The audience was large and intelligent. Upon the platform were Lucretia Mott, Lucy Stone, C. C. Burleigh, G. W. Clark, the Anti-Slavery vocalist, and several clergymen.

In the afternoon and evening, Anti-Slavery meetings were held at the Hall, to very large audiences. There was much good speaking, and some interesting relations of experience.

Mrs. Nichols spoke on Sunday at the tent of the City Temperance Alliance; Miss Emily Clark, at the Temperance Hall in Spring Street, also at a meeting near Mt. Olivet Cemetery, Long Island.

ADDITIONAL TEMPERANCE ITEMS.

The telegraph (electric) reported, a day or two since, that at a discussion of the Maine Law question, in Columbus, Ohio,

"Several thousand people were in attendance, and the *Maine Law folks were badly routed. A rate at the close resulted in a majority of three to one against them.*"

The Cincinnati *Times*, which had a reporter present, says, in correction of this telegraphic story, that—

"At the close of the debate it was proposed to take a vote of the audience upon the Maine Law. Those in favor of the law went to one side of the lot, and the anti-slavery to the other. As soon as the two crowds were effectually separated, one cheered Beebe and the other Jewett. The Maine Law crowd was much the largest, but then it contained all the ladies—as Jewett said: 'See, not one female is on the side of Rum.' Counting the males in each crowd, they were about even. A large portion of the anti-slavery were Germans, devoted to their *beer*."

When a cause has all the women in its favor, it can not fail, and we commend the incident at the Columbus debate to the reflection of political economists. It throws light on the future.

THE TEMPERANCE WOMEN OF OHIO will hold a State Convention at Dayton on the 21st of September, the day on which the State Fair opens at that place. The Temperance Women of Hamilton County (Cincinnati) will hold a Mass Convention at Carthage on the 1st.

REV. E. H. CHAPIN, of this city, is engaged to deliver seven temperance lectures in Maine, as follows: Bath, Sept. 5th; Augusta, 6th; Waterville, 7th; Bangor, 8th; Belfast, 9th. He lectured at Biddeford on the 1st, and at Portland on the 2d.

LIKELY TO PINCH.—The following preamble and resolution were lately discussed by the Temperance Alliance of this city, and laid over until a further meeting:

"Whereas, The rum traffic is now supported by those churches of our city that admit to membership persons who are engaged in business as rum-sellers or rum landlords; and whereas, the present needs of the Temperance Reform require that the temperance public should know who are true friends of the cause—

Resolved, That the Corresponding Secretary of this Alliance be directed to address a circular to all the clergymen of this city, inquiring if their churches exclude from membership all persons concerned in the rum traffic, as dealers or as landlords, and report at our next meeting what churches are free from guilt in this matter, as far as can be ascertained.

SPIRITUAL FACTS IN TENNESSEE.

J. W. Killgore, of Como, Henry Co., Tenn., in forwarding orders and remittances for books and papers, appends to his letter the following interesting account.

FRIEND BRITTON:

While writing, it is due to state something of the cause of Spiritualism in this section. About Christmas last, the manifestations commenced, first by rapping, then rocking, and then writing. After this, one or two speaking mediums were developed, spiritual lights were also seen—one very remarkable light, nearly the size of a feather pillow, was seen for several different lights, in open daylight—it was of a dazzling white. Physical manifestations were sometimes very powerful. On one occasion a large table was raised to the joist, with eight stout men holding it to prevent it. In spite of their efforts it did rise, and waded to and fro as if trying to escape from out at the door.

But notwithstanding these manifestations, it seems that undeveloped spirits, or undeveloped mediums, or both, have been engaged in the whole affair with but few valuable exceptions. Consequently but little or no good has been done, unless it was to convince the foggy conservatives that it is no "humbug," that it is a real, intelligent, unseen power, and thereby prevent the mind for a more pure and exalted phase of the manifestations. It is to be regretted that we have no one to lecture on the subject in this section. If we had, there is no doubt that reliable and intelligent mediums would soon develop that would be a blessing to this community. Will the friends of the cause in those sections where they have obtained a footing, devise ways and means by which destitute places may enjoy the light of day. I wait to see what will be done, and to see what advice you, friend Britton, have to give on this subject.

P. S. There is a case of insanity in Murry Co., Tenn., of a very aggravating character, caused by an intense religious excitement. (My information was derived from a reliable source.) The subject is a young man of superior powers of mind, who was considered the star of that whole section. Having a religious cast of mind, he followed in the steps of his ancestors, and set about the work of "getting religion." At length he succeeded in getting through, and for a while he rejoiced that he was rid of his burden. But in two or three days after, he fell into doubts, when he set about seeking a brighter manifestation. In this effort he sank into the most gloomy feelings, when his mind gave way, and the last account gives his life is despaired of!

Orthodoxy has no right to complain of Spiritualism as producing insanity, while it is itself liable to a similar charge.

Yours, truly, J. W. K.

Friend K.—Send us word what can be done to encourage a lecture in that region, and we will do any thing in our power toward realizing your wishes.—En.

FROM NEW HAMPSHIRE.

PAPER MILL VILLAGE, N. H., August 19, 1853.

FRIENDS PARTRIDGE AND BRITTON:

* * * * * The cause is progressing slowly, but surely, in this place. The opposition is strong against it, for prejudice, superstition, and bigotry, have fastened their bands of steel around the minds of the mass. A partial God and an endless hell are believed in by a majority in this town. But, thanks be to God, this dark and gloomy creed is letting go of the community some. The regenerating beams of love and benevolence are shining in upon the human mind, and melting those cold and cruel ideas entertained of God and the destiny of the human race.

The good can not be computed which has resulted in this vicinity from the "glad tidings" brought to us by our Spirit friends from those celestial circles of life and love in the Spirit-world. Many a heart that was buffeted by the cold surges of infidelity—which saw no God in the world, and which felt no joyous hope of an immortal life beyond the tomb, is now rejoicing in a new dispensation. A new world with its God, a new and all glorious life with its immortal joys and eternal blessedness, have been revealed to them; and through the gates of the boundary of this life they behold the glorious destiny of the children of God. And some, who had settled down in the belief of an endless separation from friends and all they hold dear in this life, in that life to come, have had their hearts made glad and their fears removed by the glorious truth brought to them by dear ones who are living the life of immortality.

But, as for myself and family, we never could believe in endless wo. We had, however, no clear vision of the future. We thought we should exist somewhere, at some time, but soon we had that faith tried. Our little boy—our only one—was taken from us, and oh, the pangs which rent our bursting hearts when we saw his little eyes close in death upon us! Could we but feel sure that he lived still, and that we should meet him again, that would have soothed our griefs and lulled our soul to rest. But now we can see clearly that he lives. We can feel his presence. We listen to that dear voice in glorious transport, while he describes his blessed state to us. And soon he will guide us to that Spirit Eden of joy, life, and love. Now we can see the mission that dear boy was to perform, and is still performing for us; and now our great desire is that we may so live that our minds may expand in truth, benevolence, and love, that when we leave this rudimental sphere we may go up to those blessed circles where our loved ones dwell.

Yours truly, in the blessed bonds of love,
WINSLOW B. PORTER, M.D.

MESSAGES FROM THE SPIRITS.

A SPIRIT'S BELIEF.

SPKEN THROUGH MR. —

The subjoined communication reached us through the post, without any explanation further than appears on its face. It purports to have been spoken by a Spirit, and from its abrupt opening and inconsecutiveness, as a whole, we take it that it is only a fragment, or fragments, from a more extended expression:

Friends! the question is often asked, "What is the Spiritualist's belief?" That question some are able to answer, and some are not, we are sorry to say. Now, every true follower of this new dispensation, as you are pleased to term it, should be understood; or, so far as each one has traveled, they should understand what they pretend to believe. No one should plunge head foremost into any thing, expecting to comprehend the whole contents thereof, without a careful survey of the external appearances. They should try and understand the basis on which rests this theory which they are about taking hold of or plunging into.

I say a careful survey should be first taken, to go no further than they can comprehend, so that they may know what kind of a foundation they stand on. Now, among the numerous believers of Spiritualism, we find very many that don't really know what they do believe. They believe something, but they don't know what. They have jumped upon a pile of loose brush, and there they stand, tottering about, trying to get a foothold. Perhaps the first gust of wind that comes along will blow them off clear back to where they started from, because they have not cleared away and placed themselves on a sure foundation. Mounted, helter-skelter, just as it happened, there they halt, not able (many of them) to withstand even the slightest tempest or storm, if it is any way severe. Now those that would step on a sure, steadfast foundation, should move with care. Every step should be distinctly and clearly seen. * * *

Friends, 'tis an old saying, but it will do in this case—"Look before you leap." Know what you do know, or, at least, what you pretend to know, so that you can tell what you believe, and where you stand, and feel that you rest on a rock. We are glad to find you there. Have a foundation, and then you can build without fear of being washed away, blown down, by any fierce storms that may come along; for there are heavy storms to brave—there are many tempests to face. (A pause here.)

I believe there is but one God—the Father of all mankind. I believe in Jesus Christ, as a son of God and brother of the human family—one who was nearer perfection than any that ever lived. I believe that he suffered and died on the cross for the evils of the then existing human race. He died suffering, the concentrated evils of that race pouring in upon him and pressing him down as under a mighty weight. That he was our brother; that in his perfection he, of necessity, took upon himself the then existing evils which were weighing heavily upon the human family. I believe in the Father, Son, and Holy Ghost; but I would interpret that phrase according to my own notion. (A pause.)

That august personage, whom some are pleased to call the Holy Ghost, I would call the influence of love, spreading over the vast domain of God's kingdom, reaching high and low, far and near, encompassing the whole. I would call that by a little milder name. Influence of a love which is perfect, for God is perfect and his influence is mighty. Therefore this Holy Ghost dissolves and resolves itself into nothing, but an influence exerted by the power of love—the same as the influence of any good man is felt in his community where he dwells.

Interesting Miscellany.

A MESSAGE FROM THE SPIRIT-WORLD.

TO MRS. W. P., OF ELGIN, ILLINOIS, FROM THE SPIRIT OF HER NEPHEW.

E. J. FARNUM, M.D.

While in the blest and cheerful hours
I roam these fields so light and free,
Where charms I draw from fancy's bower,
And all is fresh delight to me;

When all I feel or know of joy,
Wild fancy spreads before my eyes,
And fairies weave enchanting dress
To hold me by a glad surprise;

When o'er th' expanse I trip in glee,
And sip delicious sweets that grow,
And am from grief and sorrow free,
And joy and peace forever flow;

When in these hours of liberty,
My heart doth pleasure's path pursue,
Think in these days I bear for thee
No thought—not of thy heart's true?

Of all the friends on earth I know,
Dear Aunt, you most my heart entwine;
There is but one to whom I owe
For claims of love surpassing thine.

My mother! who is infant days
My spirit soothed with kind caress;
Who called my steps from folly's ways
And did each budding vice suppress.

She watched and prayed with deep concern
To lead my soul in youth to God,
To make truth's fire within me burn,
And knowledge win for my reward.

But these are ties of nature—though
They bind together those skin,
Yet these affections link fond hearts,
Then nourish them—'twill lessen sin.

I kindred have of purer kind,
With them I seek eternal rest,
With them I find full peace of mind,
Theirs is a tie supremely blest.

Think that the care and kind concern
Now marked upon your age-worn brow,
Have never made my spirit yearn
Toward thee with grateful love to bow?

Our motto is, "Love all the race;
Love for their virtue, well as kin;"
By this my kindred in their place,
I love—on thine my soul doth lean.

So ever in my feelings glow,
My mother's counsels 'round me twine;
In her pure love I strive to grow,
And make her friends be also mine.

I loved her on that solemn day
When pensive in high thought emerged,
They bore my lifeless dust away,
To music of funeral dirge.

'Twas then I felt her love to shine
In purest, most delightful ray;
I felt my spirit say to thine,
"Dear Aunt, God calls—the wise to-day."

"Tis folly to defer, for you
To earthly joys can hold no claim;
God gave the present, what you do
Make honor his most holy name."

Then when the thread of life is spun,
And you no more on earth can stay,
Bright angels will convey you home,
And bear you up to endless day.

For God's own voice will yet say, "Come,
Your works are worthy of my grace;
Come to your pure and peaceful home,
Be heaven your final dwelling-place."

Oh, worthy friend, 'tis seraph bear
Thee to the realms of endless bliss,
Receive my love—while grateful tears
The feelings of my soul express.

Words are faint sounds—that rise and break
Like idle winds upon the ear,
Deep soul to soul speaks out in this,
The voice of eloquence we hear—

This wakes the heart to sympathy,
Makes discord shrink and fly apart,
Binds heart to heart in harmony,
Each word and act to fitty grace.

Oh, Aunt, how did your spirit move
When I, around my dying form
My mother saw, and knew with love,
My memory did her spirit warm.

Oh, how my spirit then did seem
To soothe the anguish of her heart,
To light her with a heavenly beam,
And teach her joy's diviner art!

Could she have viewed me in bright robes,
As I beheld me on that day,
Her soul had glowed with glory's rays,
And panted for the endless day.

But glowed they not? those tears of grief
She there so freely shed for me—
They were the crystal drops of love,
Of kindred soul for soul made free.

Almost as sweet those sacred tears,
As was the calm, harmonious tone,
That took from death all gloom and fears,
And round me like a glory shone.

And now, my guardian Aunt, adieu,
My blessing on the friends I leave;
Peace I shall ever bring to you,
Till heaven your spirit does receive.

BYRON TAYLOR.

THE TOMB OF MR. WEBSTER.—A marble block has been placed in front of Mr. Webster's Tomb, at Marshfield—similar to those which he erected in memory of his wife, son, and daughters, which bears the following inscription:

DANIEL WEBSTER.

Born Jan. 18, 1782,

Died Oct. 24, 1852.

Lord, I believe; help thou my unbelief.

Philosophical argument, especially that drawn from the vastness of the Universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.

DANIEL WEBSTER.

THE PRESENT AGE AND INNER LIFE.—By A. J. Davis, is having a rapid sale, and is likely to be the most popular of the author's recent works.

A REMARKABLE MANIFESTATION.

Translated from a German Work, "Existender Geister und ihr Einfluss auf die Sinnerwelt," by Fr. Nork.

When Queen Ulrike, of Sweden, was on her death-bed, her last moments were embittered by regret at the absence of her favorite, the Countess Steenbock, between whom and the queen there existed the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock, at the same moment lay dangerously ill, at Stockholm, and at too great a distance from the dying queen, to be carried to her presence. After Ulrike had breathed her last, the royal corpse, as is customary in that country, was placed in an open coffin, upon an elevated frame, in an apartment of the palace brilliantly illuminated with wax candles, as a funeral watch. During the afternoon, the outside door of the ante-chamber opened and the Countess Steenbock appeared in deep grief. The soldiers of the guard immediately formed into two lines and presented arms, as a mark of respect to the first dame of the palace, who was received and escorted by the commander of the guard into the chamber where lay the body of her dearest friend. The officers were surprised at her unexpected arrival, and attributing her silence to the intensity of her grief, conducted her to the side of the corpse, and then retired, leaving her alone, not choosing to disturb the expression of her deep emotion. The officers waited outside for a considerable time, and the Countess not yet returning, they feared some accident had befallen her. The highest officer in rank now opened the door, but immediately fell back in the utmost consternation. The other officers present then hastened into the room, and there they beheld the queen standing upright in her coffin and tenderly embracing the countess! This was observed by all the officers and soldiers of the guard. Presently the apparition seemed to waver, and resolved itself into a dense mist. When this had disappeared the corpse of the queen was seen reposing in its former position on the bed of state; but the countess was nowhere to be found. In vain they searched the chamber and the adjoining rooms—not a trace of her could be discovered.

A courier was at once dispatched to Stockholm with an account of this extraordinary occurrence; and there it was learned that the countess Steenbock had not left the capital, but that she had died at precisely the same moment when she was seen in the arms of the deceased queen! An extraordinary protocol of this occurrence was immediately ordered to be taken by the officers of the government, and which was countersigned by all present. This document is still preserved in the archives.—*The Token.*

THE BEARD AND MUSTACHE.

They protect the opening of the mouth, and filter the air for a man working in smoke or dust of any kind; they also act as a respirator, and prevent the inhalation into the lungs of air that is too frosty. Mr. Chadwick, years ago, was led to the discussion of this subject by observing how, in the case of some blacksmiths who wore beards and mustaches, the hair about the mouth was discolored by the iron dust that had been caught on its way into the mouth and lungs. The same observer has also pointed out and applied to his argument the fact that travelers wait, if necessary, until their mustaches have grown before they brave the sandy air of deserts. He conceives, therefore, that the absence of mustache and beard must involve a serious loss to laborers in dusty trades, such as millers and masons; to men employed in grinding steel and iron, and to travelers on dusty roads. Men who retain the hair about the mouth are, also, he says, much less liable to decay or aching of the teeth. To this list we would add, also, that apart from the incessant dust flying in town streets, and inseparable from town life, there is the smoke to be considered. Both dust and smoke do get into the lungs, and only in a small degree is it possible for them to be decomposed and removed by processes of life. The air passages of a Manchester man, or of a resident in the city of London, if opened after death, are found to be more or less colored by the dirt that has been breathed. Perhaps it does not matter much; but surely we had better not make dust holes or chimney funnels of our lungs. Beyond a certain extent this introduction of mechanical impurity into the delicate air passages does cause a morbid irritation, marked disease, and premature death. We had better keep our lungs clean altogether, and for that reason men working in cities would find it always worth while to retain the air filter supplied to them by nature—the mustache and beard around the mouth. Surely enough has been here said to make it evident that the Englishman who, at the end of his days, has spent about an entire year of his life in scraping off his beard, has worried himself to no purpose, has submitted to a painful, vexatious, and not only useless, but actually unwholesome custom. He has disgraced himself systematically throughout life, accepted his share of unnecessary tic dououreux and tooth-ache, coughs and colds, has swallowed dust, and inhaled smoke and fog out of complaisance to the social prejudice which happens just now to prevail. We all abominate the razor while we use it, and would gladly lay it down. Now, if we see clearly—and I think the fact is very clear—that the use of it is a great blunder, and if we are no longer such a stupid people as to be afraid that, if we kept our beards, we should not wash, or comb, or trim them in a decent way, why can we not put aside our morning plague and irritate our skin no more as we now do!—*Dickens' Household Words.*

REMOVING A RING FROM A LADY'S FINGER.

Dr. Castle, of this city, communicates to the Boston *Medical and Surgical Journal* the following ingenious method, devised by him, for extracting a young lady's finger from a ring which was too small for her. We give his story in his own language:

"An interesting young lady about seventeen years of age had presented to her a gold ring, which she forced over the joints of her middle finger. After a few minutes the finger commenced swelling, and the ring could not be removed. The family physician, Dr. —, was sent for, but could do nothing. The family, and the young lady especially, were now in the greatest consternation. A jeweler was sent for. After many futile attempts to cut the ring with cutting-nippers, and to saw it apart with a fine saw, and after bruising and lacerating the flesh, warn fomentations, and leeches were applied, but all without affording the slightest benefit. Dr. — requested my presence, with the compliment that 'perhaps my mechanical ingenuity might suggest something.' I at once proceeded to the house of the patient, and found the young lady in a most deplorable state of mental agony, the doctor embarrassed, and the family in a high state of excitement. I procured some prepared chalk, and applied it between the ridges of swollen flesh, and all round the finger, and succeeded in drying the oozing and abraded flesh; then with a narrow piece of soft linen I succeeded in polishing the ring, by drawing it gently round the ring between the swollen parts. I then applied quicksilver to the whole surface of the ring. In less than three minutes the ring was broken (by pressing it together) in four pieces, to the great relief of all parties.

"In a similar manner (without the chalk) I some time since extracted a small brass ring from the ear of a child, who, child-like, had inserted it into the cavity of its ear. The operation was more painful and tedious, but equally successful.

"The *modus operandi*.—The quicksilver at once permeates the metals, if clean (with the exception of iron, steel, platinum, and one or two others), and amalgamates with them. It immediately crystallizes, and renders the metal as hard and brittle as glass. Hence the ease with which metals amalgamated with quicksilver can be broken."

MONOMANIA.—The following is related of the late Earl of Portsmouth: In 1823 this nobleman was declared insane; but the disease was rather monomania—his lordship being afflicted with an incurable love not only for attending funerals but for officiating among the funeralaries. When ever he could manage it in his own district, he drove the hearse, behaving with perfect decorum, and wearing the full costume of the conductor of that somber vehicle. If it was a walking funeral, he was always to be found either among the mourners or the undertaker's men, with a band of crapes round his waist and another round his hat. A keeper always accompanied his lordship on these funeral occasions, and also when he drove four-in-hand, in which process he was understood, but for his recklessness, to excel.

The *Houston Telegraph* says:

Mr. A. Brisbane, and Mons. Victor Considerant, of France, have recently been examining the Upper Trinity and Austin, for the purpose of selecting a large tract of land, with a view to the settlement of a French colony in the portion of the State. We understand they are much pleased with the country, and it is quite probable their report will induce a large number of French emigrants to settle in the State.

TERMS, in all cases, \$2 for an examination and prescription.

Address Mrs. SUSAN ROBINSON, No. 22 Wall Street, Bridgeport, Conn.

The *Present Age and Inner Life*, by A. J. Davis, is having a rapid sale, and is likely to be the most popular of the author's recent works.

TO — AND A PORTRAIT.

BY ETTA.

"Perhaps thou art more beautiful
In mine, than other eyes."

Silent companion of my lonely hours!
How oft I gaze upon thy noble brow, words
May not tell, nor yet how dear thou art,
More prized by me than those who cluster round
Me here, and strive with potent words to banish
From my heart the sigh which oftentimes with
Grief bursts from its prison cell.

I may ungrateful be to those
Who strive to win my thoughts from care,
But oh, they can not penetrate the gloom which o'er
My spirit rests, with darkening hues.
They do not see the heart, or feel its pangs, and
May they never suffer all that's saddened my
Once joyous heart;

For often when I faint would smile
Upon some kind one lingering near,
I turn aside with aching bane,
To hush the mirthies rising now,
And check the falling tear.

And then they marvel that upon my lip there
Rests no smile of joy; but when the spirit droops
'Neath sorrow's blight, 'twere mockery to wreath
The lip with smiles; but when the radiant moon
Looks down upon thy beaming face, and memory tells
Me of the past blest hours, which thou hast made
More dear, my heart thrills with a rapture wild;
I would not borne one short hour thus spent,
For all their words of love, for thou art dearer far
In thy mute eloquence than others e'er can be.
And but for thy kind face to smile on me,
Amid this city's din, my heart would wither
E'en as flowers, beneath the burning sun.

But now the echoes
Of thy music-voice steal through its chambers off,
And all around seems lighted up with a pure ray
Of glory, strange and faultless, beyond the stars.
I oftentimes sit entranced, and almost think I hear
An angel's whisper from the land of dreams.
But stern reality the bright illusion bears away,
And scenes of actual life appear, to break the spell,
'Tis but thy semblance that I see—thy fancied tones I
hear; and yet, I know thy will still breathe
Blessings on me, and that I am sad, thou'llt grieve.
I would not have one tear-drop dim thine eyes—
One shade of sorrow mark thy brow, at thought of me!
But when thou art most blessed, wilt breathe one
Prayer for her whose fond pure hopes to thee are
Given, and bless me once again!"

—Ambassador.

SPEECH OF A CABANCHE CHIEF.—The *Fort Smith Herald* furnishes the following copy of the speech delivered by Pai-yokal, a Cabanche Chief, at the great Indian Council, recently held on the north fork of the Canadian River, about 350 miles of Fort Smith:

"The Great Spirit, I have no doubt, is very glad to see so many Indians of different nations meeting together for the purpose of establishing peace, and giving their pledge to each other to live by it forever. I am very happy, indeed, to see and meet with my eastern brothers in council. We older men know correctly for what these nations of different tongues conveoked, and we are glad that the peace, rarely known among us, is established for our good. It is our duty to teach our younger people who do not understand this introduction of mechanical impurity into the delicate air passages does cause a morbid irritation, marked disease, and premature death. We had better keep our lungs clean altogether, and for that reason men working in cities would find it always worth while to retain the air filter supplied to them by nature—the mustache and beard around the mouth. Surely enough has been here said to make it evident that the Englishman who, at the end of his days, has spent about an entire year of his life in scraping off his beard, has worried himself to no purpose, has submitted to a painful, vexatious, and not only useless, but actually unwholesome custom. He has disgraced himself systematically throughout life, accepted his share of unnecessary tic dououreux and tooth-ache, coughs and colds, has swallowed dust, and inhaled smoke and fog out of complaisance to the social prejudice which happens just now to prevail. We all abominate the razor while we use it, and would gladly lay it down. Now, if we see clearly—and I think the fact is very clear—that the use of it is a great blunder, and if we are no longer such a stupid people as to be afraid that, if we kept our beards, we should not wash, or comb, or trim them in a decent way, why can we not put aside our morning plague and irritate our skin no more as we now do!—*Dickens' Household Words.*

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